10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

231 slapped her, whereupon she retired to her corner. "That cat was not trained right when she was a kitten," the mother explained.

233 Horses, cattle, and sheep are grazed in the same pasture, unless the owner has enough land to graze them separately. Grazing lands are burnt-over lands along creeks, rivers, or lake shores. In Boroa area care is exercised when a pasture is selected that it is free of cicuta mayor, a poisonous plant found among the grass in the area. "It is difficult now to find a pasture that does not have it; it has spread everywhere. If horses eat much of it, they die."

[417] Areas set aside for grazing are fenced in; so are wheat fields, potato patches, and gardens (pl. 1). Fences are of various kinds (pls. 36; 37, *1* and *2*): they may be saplings tied to posts with stout vine; they may consist of rails that rest in openings cut into posts (pl. 36, *4*); or they may be split tree trunks either set close together in upright position (pl. 36, *2*) or laid in such a way that animals cannot move them or edge their way through them (pl. 36, *3*). Horses, cattle, and sheep are not placed under shelter at any time. Pigs are kept in enclosures at the edge of running water, not too far from the ruka.

232 Animals afflicted with hoof and mouth disease are made to drink a
233 decoction of huella, a plant collected on the shores of brooks where there is fast-running water, "something we learnt from the Chileans." For diarrhea, cattle are given a mixture of powdered leaves of centella and powdered ashes of cochayuyo, "something we have always done. I saw my father throw a ball of it into the mouth of a horse; it cured the horse," said a 12-year-old Alepúe boy.

233 Horses, cattle, and sheep are branded by the owner, or by another
422 Araucanian whom he asks to do so. Cattle and horses are branded with the initials of the owner's given and family names; a piece of glowing hot iron is used. Sheep are marked in the ear, with a notch or hole or a similar mark.

233 Since pumas often take sheep at night, the sheep are usually corralled near the ruka toward evening, where the dogs are supposed to protect them. However, if a dog is not ferocious enough to ward off a puma, the sheep are put into an enclosure, 6 feet or more high, built of stocks of quila, which are either set close together in upright position or are built up, one above the other horizontally, and kept in position by being bent over and under successive upright posts that are set some distance apart (similar to the fence in pl. 37, *1*). If a puma persists in stealing sheep from such a corral, a second wall of quila like the first is built around the enclosure, approximately 3 feet away from it. "No puma is foolish enough to jump over two fences so

ll:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
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243 amount to a bushel of grain, which is considered sufficient return for
[407] the extra work. Had the field been hand-harvested, such loss would
[433] have been much reduced.

Hand harvesting is done with sickles. The sheaves are either tied and stacked at intervals or forked into stacks. After the field is cut, the stacks are loaded into oxcarts and either brought home for flailing or animal threshing, or taken to a threshing machine temporarily set up in the vicinity. Some of these manual operations are performed by every Mapuche farmer, even though part of the work may be done by machine. Crops which ripen early or late are often harvested by hand, because the machinery may not be available. Late crops, too, are generally those raised in the poorest, smallest, and most inaccessible fields that have no roads for the passage of large machines. In general, small harvests are reaped by hand and often by an individual family without assistance from neighbors. In the wheat belt of the Central Valley, oats, linseed, and barley are usually harvested in relatively small amounts, representing less than a fifth or sixth of the amount of
244 wheat harvested. *Chacarería* in this zone is generally confined to small
[960] plots adjacent to the house, and is hand-harvested – most often by women, who also do the cultivating. In the coastal zone, however, peas and beans are substantial field crops and are often harvested by machine. If the harvest is small, though, they may also be flailed or animal-threshed.

233 It is difficult to estimate the relative importance of cattle and sheep
554 in the Mapuche system of values. Both are highly esteemed, as much for the prestige involved in owning large herds as for actual commercial value and meat for home consumption. Considering the former
[242] aspect, ownership of cattle is perhaps more prestigeful, while owning many sheep assures a marketable product, produced with little care, and a more convenient source of meat for the household.

236 Sheep are eaten in quantity, but are also highly prized for their
[962] wool, which is both sold and used at home for the manufacture of clothing. They are shorn in the spring when their wool is long. At
236 shearing, sheep are dipped in a commercial disinfectant or in a tra-
232 ditional product generally concocted from *canelo* water and other ingredients. The apparatus used for dipping is often no more than a hollow log. Mange is treated with salve and a commercial dip in some cases, but it is quite common for a mixture of *canelo* water and putrid human urine to be applied to the affected parts of the animal.

231 Oxen are in a class by themselves. They are the only draft animals
491

11:Faron E-5 (1952-1954)1961 SG4 Araucanians SG4
Mapuche

in general use and are treated with considerable affection by the Mapuche. After oxen have grown too old for heavy work they are sold for slaughter rather than killed and eaten by their owners. In at least one part of Araucanía (near Liquine in the Andes) oxen are used as sacrificial animals in the *ñillatun* fertility ceremony.

Pigs vie with sheep as the favorite meat, but they are eaten in greater quantity because they are valued only as food. Chickens are also a major source of meat on the reservation. Eggs are important both as food and as a marketable product, and the best layers are not eaten or sold.

Horses, once owned in much greater numbers by the Mapuche, are certainly prestige animals. They used to be eaten regularly, before cattle and sheep became numerous, but today are generally consumed only at religious ceremonies and funeral rites. They are disappearing rapidly from regions serviced by other forms of transportation, because they are expensive to keep. Horses are generally pampered, reared with great affection, and clipped and brushed frequently. They are decked out in silver trimmings on all auspicious occasions, and are essential to the "*huaso* pattern" which the younger Mapuche affect. They are an integral part of the *ñillatun* ritual, which is said to be *pesado* if there are no horses for ceremonial purposes.

If the winter is severe, as it was in 1953, many animals die of exposure and starvation. As a rule animals are left to range in the fallow fields and natural meadows. Inadequate pasturage or cut fodder for the entire year results in most animals being thin and disease-prone. Veterinarian techniques practiced by the Mapuche seem generally effective as far as they go, but they are usually simple and not infrequently mixed with supernatural remedies. In very bad weather animals will often be taken into the family shelter, and it is particularly common for newborn lambs to be treated in this way.

In general, the reservations are overgrazed and overcropped. In terms of Mapuche technology, the population has tended to expand to the limits of the natural resources, which are largely defined by reservation restrictions. Whereas the Chileans complain of being surrounded by a "ring of iron," when they refer to reservation land they desire for their own use, the Mapuche feel thwarted by the reservation acts which have confined them to small, fixed holdings. Since the reservations are not productive enough to support the increasing population, there is a constant emigration of Mapuche men and women to the cities and farms of Chile and Argentina.